

The Converted Catholic

EDITED BY BISHOP MANUEL FERRANDO, D.D.

*"When thou art converted, strengthen thy
brethren"—Luke XXII: 32*

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MANUEL FERRANDO
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The Converted Catholic

REV. MANUEL FERRANDO, D.D., Editor and Publisher,

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EDITORIAL NOTES

"He Leadeth Me"

HERE we are, dear friends, at the end of another year and on the threshold of a new one. As we look back over the year just closed how many strange things we behold. In commercial gains and losses, in enterprises, bank failures and prosperity, in personal ambition, aspirations satisfied and disappointments; and if we look at the world as a whole we will be compelled to exclaim, as the preacher said, "Vanity of vanities; all is vanity." You may have felt it to be so long ago, and may have heard the voice of God as if coming out from this turmoil and saying to your soul, rushing after these vanities, "The eye of man is not satisfied with seeing, nor the ear filled with hearing." You may have heard the seeking, loving Saviour tenderly speaking to your soul saying, "For what shall it profit a man if he gain the whole world and lose his own soul?" And applying your heart to wisdom, you may have said, as the Apostle, "Doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." And yet in the inner chamber of your soul you find an emptiness that nothing can satisfy, and years come and years go with the same craving after a fuller spiritual life. You may have been crying from the depths of your heart, "Help me, O Lord, in my good purposes, and grant me to realize the great desires of my heart toward Thy holy service," and yet have been disappointed in not finding your longings realized, and in finding everything working against you. What is the cause of all this? Probably you will look for

THE CONVERTED CATHOLIC

it in your church; you will blame it on the lack of spirituality of its members; or you may blame your pastor, and you may find his sermons and ministry wanting, and you will go about like the Wandering Jew from church to church, and from place to place, spreading the contagious feelings of indifference regardless of the evil you are doing to the individual souls and the church at large, never stopping to realize the destructive work you are doing.

May the dear Lord open our eyes that we may see. May He whose grace is all sufficient help us to realize that the cause is not to be found in the church or minister, but within ourselves. You would be surprised to know what a large percentage of good faithful pastors there are to-day serving the Church of God. If you only knew the longings of their hearts, the earnestness of their prayers, for a spiritual awakening of their parishioners! There is no person that I pity more than the man called to serve the church to-day. He has no other course, in the majority of cases, than to be either untrue to his high calling, or a martyr. We always forget that as members of the church we are called to be helps to the mystical body of Christ, not to sit in judgment. Nobody probably would rejoice more in your spiritual awakening than would your pastor. The evil is inside, not outside of us, and the cause is no other but that we have followed the desires of our own hearts. We want to lead and not to be led, and that is the cause of our spiritual barrenness and dissatisfaction.

Dear reader, we wish you a happy and prosperous New Year, and we have a prescription for having a better year than ever before. If we can truly say, "He leadeth me," and He really is your Leader, all through the year, I am quite sure that you will have a happy year even if you have to pass "through the valley of the shadow of death;" but if He is not our Leader, with every prosperity we will not be happy, because God has made our hearts for Him, and we shall have no rest until we rest in Him.

I Cannot Feel Saved

Martin Luther was asked by his arch enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that they are forgiven, but I know they are, because God says so in His

Word." Paul did not say: "Believe on the Lord Jesus Christ and thou shalt *feel* saved," but: "Believe on the Lord Jesus Christ and thou shalt *be* saved."

Ask that man whose debt was paid by his brother, "Do you feel that your debt is paid?" "No," is the reply, "I don't feel that it is paid. I know from this receipt that it is paid, and I feel happy because I know it is paid."

So with you, dear reader. You must believe in God's love to you as revealed at the cross of Calvary, and then you will feel happy, because you may know that you are saved.

A dear old Christian, on hearing persons speaking of their feelings, used to say, "Feelings! Feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety right on to eternity; and I'll stick to that like a limpet to the rock."—"The Lutheran."

The Kindness of Many Friends

We wish to express our thanks to all the friends of Christ's Mission who have so cordially received us, and have helped us by their kind words and their many letters. Numerous friends have called upon us for the purpose of shaking hands, numbers coming from outside of New York City, and we wonder if they realize what a help their kindness has been to us. May the Lord bless them.

We have been pressed with work, but that was expected, as it is only natural that when one is taking up a new work there are so many things to be done. But the attendance at the meetings in the chapel of the Mission has been so good, and the visits we have received from seeking souls have been so encouraging, that we feel amply repaid for all our labor.

Christ's Mission Building Debt

The friends of Christ's Mission can immensely lighten our heart and so better fit us for work if all would make an effort to pay off the debt of the Mission. The friends of Rev. James A. O'Connor could not provide a better memorial than to free the Mission of the encumbrance that hung so heavily upon

THE CONVERTED CATHOLIC

his heart in his last days on earth. We may safely say that it was his last prayer in this life that the Mission might be freed from this debt, and his great fear was that it might be a hindrance to his life-work being continued.

When we see how many thousands of dollars are spent in preparing for the royal reception of the Cardinals on their return to this country, and how much of American money goes to help the purposes of the Church of Rome in many lands that are striving to rid themselves of its yoke, we must wake up to realize our responsibility to the cause of God and the Gospel of our Lord and Saviour. Monks and nuns of every order go begging from Protestants to help in destroying the principles of Protestantism, and we feel that we ought, at least, to have the prayers of our people in behalf of the work of the Lord in many lands that it may prosper and be greatly blessed.

The Work in Other Countries

We have received letters from France, Italy and Belgium regarding the work there. We believe the workers there are very courageous, for notwithstanding the great difficulties they encounter, many such institutions as Christ's Mission are being opened and being filled with former priests who are looking to Jesus only for their support.

The work of Bishop Cabrera of Spain is also on our heart. He is the champion of Spain, as Father Chiniquy was of Canada, and Father O'Connor of New York. He has worked for many years in Spain, and his church, founded upon the Eternal Rock, has faced the most cruel persecutions. We should like to gladden the Bishop's heart by enlisting the sympathy of the Lord's people in his behalf in his advancing years.

We would like all our dear fellow-laborers in all Roman Catholic countries to let us know of their work and difficulties, as we would be pleased to give to our readers any news that they might send us from the fields of their labors. Let us pray that they may be strengthened in the Lord to proclaim the Gospel truths of salvation, that they may never be ashamed to confess the glorious name of Him in whose precious blood we are washed and have become "whiter than snow."

Monthly Letter to the New Cardinals

So many inquiries have come to us that we are glad to announce that, with God's help, we expect to write a "monthly letter" to all or some of the new Cardinals, and we anticipate that if they are lovers of the Truth, we are going to be good friends, as we intend to tell them the "truth, the whole truth, and nothing but the truth."

President Taft Attends Mass

We call especial attention of our readers to the letter addressed to President Taft by Mr. C. Whitley Mullin, a learned member of the Protestant Episcopal Church of Brooklyn, in which he takes to task the President for having attended Mass in a Roman Catholic Church on Thanksgiving day, when in his Thanksgiving proclamation he urged the people of this land to attend their usual places of worship and there give thanks to God for the many blessings which have come to them during this past year.

Renewing of Subscriptions

When this number of THE CONVERTED CATHOLIC, the first of Vol. XXIX, is received by our friends, they will find enclosed a subscription blank, which is sent as a reminder to those who have not as yet renewed their subscriptions for this year. There are those who have already renewed, and we will ask them not to pay any attention to the blank, except that they may want to send the name of a new subscriber. But there are those who have not renewed, and we hope that they will do so by filling out the subscription blank and forwarding it to us as soon as they conveniently can.

To save unnecessary expense, which we trust will be agreeable to all, we will not send an acknowledgment where the person sends but one renewal; but the receipt of the subscription will be acknowledged by the changing of the date on the tag on the wrapper of your Magazine.

In sending subscriptions kindly make all checks, money orders and remittances payable to Manuel Ferrando, 331 West 57th Street, New York, N. Y.

CHRIST'S MISSION SERVICES

REV. MANUEL FERRANDO, D.D., PASTOR AND DIRECTOR

AS was announced in the December CONVERTED CATHOLIC, the Rev. Manuel Ferrando, D.D., has assumed charge of the work of Christ's Mission, and preached at the services in the chapel every Sunday afternoon since November 26th. The meetings were well attended, and those present were greatly inspired by the enthusiastic spirit displayed by the new Director, and the hopes he had for the future of the work, believing that never in the history of the Mission was a work of this kind more needed than at the present, especially when we receive news from the Vatican that the Pope, as published in the New York "Times" of December 31, 1911, "believes that the greatest achievements of 1911 were the Eucharistic Congress at Madrid and the entrance of America into the comity of the great Catholic powers through the creation of three new Cardinals." If these things be true, then it is the duty of all liberty loving people to rally to the support of Dr. Ferrando, and thus strengthen his hands, as one man he can do little; he needs the sympathy, love and coöperation of all the old as well as the new friends of Christ's Mission and THE CONVERTED CATHOLIC, and with their help can look for great things being done in this New Year.

Dr. Ferrando announced that the work of the Mission will, as heretofore, be conducted on undenominational lines, though he will take advantage of all opportunities to attend church meetings and conferences, that he may come in closer relationship with the pastors and workers in the various churches, and in that way make known the work that Christ's Mission is doing in their midst, and with the hopes of enlisting their sympathy and support.

Dr. Ferrando attended a conference of the Presbyters of the Reformed Episcopal Church, held at the home of Bishop Robert L. Rudolph, Friday, December 29, 1911, and was invited to speak before that body. Several times when he was about to bring his remarks to a close he was prevailed upon to continue, and when he did finally cease speaking he found that he

had consumed several hours of the time, in which he gave a most interesting account of his conversion from Romanism many years ago, which was due not so much to the discovery of doctrinal error in the Roman Catholic Church, and of the truth taught in Protestantism, which came to him through later study, but was brought about by the discovery of the evil character of priests, bishops and high ecclesiastics, whom he had been taught to believe were holy men of God, "human angels," but whom he found to be, when he became a priest, merely "human men," filled with evil passions. Simultaneously with this discovery it was revealed to him in a remarkable way that Protestant reformers, converted from the Church of Rome, whom he had been taught to believe were bad men, were men of noble Christian character. And in this discovery he determined to learn more about the forbidden religion of the men whose character he had come to respect and esteem. And thus it was that he came to the knowledge of the truth. His conversion was truly through the teaching of our Lord, "By their fruits ye shall know them."

He was also invited to attend a meeting of the Executive Committee and Managers of the Woman's Branch of the New York City Mission Society, held on Monday, January 8, in the United Charities Building, this city.

Dr. Ferrando has also become the Editor of THE CONVERTED CATHOLIC, and it is his purpose to eliminate from its pages all antagonism, and will in a clear, Christian spirit give to its readers "The truth, the whole truth, and nothing but the truth," with a prayer that God in His infinite mercy will bless and prosper the work of the Magazine and Christ's Mission.

Rev. Eugenio Hernando, the young Spanish priest who came from Porto Rico last June, and was received into Christ's Mission by Pastor O'Connor, will continue at the Mission and receive special instructions from Dr. Ferrando to prepare himself for missionary work in one of the Spanish-speaking countries. This is Mr. Hernando's ambition—to go among his friends in the Roman Catholic Church and preach to them the pure Gospel of our Lord and Saviour, and be instrumental in leading many from the darkness of superstition into the light of the Truth, as it is in Jesus.

S. H. N.

"WHY I AM A PROTESTANT"*

BY REV. J. C. BARR, D.D.

SUNDAY, July 10, 1910, was a red letter day in the religious life of New Orleans. It marked a turning point in the current of prevailing religious thought. On that day Dr. Juan Orts y Gonzalez, according to notice previously given in the public press, delivered a masterly lecture in the Lafayette Presbyterian Church of that city on "Why I am a Protestant." The church was crowded to the doors by an intelligent and respectful audience who listened throughout the long discourse with marked attention, and who were swayed to the will of the speaker as he clearly and yet lovingly revealed the falsity of the Roman Catholic system doctrinally, historically and practically, and vindicated, as few born Protestant speakers have ever done, the true religion of Christ. An evidence to the profound impression made is in the fact that one of our great daily newspapers, the "Times-Democrat," gave the sermon in full in its pages on the succeeding day. Since then Dr. Orts and his sermon have been the theme of almost universal conversation in New Orleans, and from what I have been able to gather in its outlying territory.

To realize something of the sensation which has been made in this Rome-ridden community permit me to recall Dr. Orts' career during the past two years. He was until May, 1908, a Roman Catholic priest and had served many years in Spain as a notable Franciscan friar. In May, 1908, he left of his own accord St. Stanislaus College, Bay St. Louis, Miss., and went to Mobile, where, apart from Romish connections, he wrote his wonderful book, "Roman Catholicism Capitulating before Protestantism," a book which has been commended since by the religious leaders of Canada and the United States. In February, 1909, Dr. Orts came to New Orleans and engaged in a public religious discussion in which he was openly endorsed by the Protestant Ministers' Association of that city. On August 1, 1909, he was publicly received into the membership of the Lafayette Presbyterian

* An account of a notable address delivered in New Orleans by Dr. Juan Orts y Gonzales, formerly a Franciscan Friar and a Roman Catholic priest.

Church, of New Orleans, and baptized. In the succeeding fall he entered Union Theological Seminary, Richmond, Va., where he has been received with open arms and endorsed as a scholar and a thinker. Last spring he was received under the care of East Hanover Presbytery as a candidate for the Gospel ministry. He was present at the meeting of the General Assembly recently held in Lewisburg, W. Va., and addressed the Assembly.

Dr. Orts, though having the Spanish accent, is a forceful speaker in English and will, as he gains an ever-widening audience, call the attention of our whole people to a neglected but thrilling subject. An interesting feature of his method is that he does not antagonize the Romanists who hear him. Only last night, after his address in Gretna Presbyterian Church, I overheard one regarded as a bigoted Catholic thank him openly for his words and promise to be, hereafter, an independent thinker. Again, Dr. Orts has a wide acquaintance among his compatriots of Spain, many of whom at this moment are guiding the destiny of that nation. Many of these retain their admiration and love for him and listen respectfully to his suggestions as he corresponds with them.

That our people generally may judge of Dr. Orts' method I give herewith an epitome of his address on "Why I Am a Protestant."

He began by stating that he had, for many years, faithfully and earnestly served his former Church in which he was both trusted and rewarded by being placed in such honorable offices as president in succession of two colleges, adviser of his provincial, pro-secretary of his general, and, by being granted such valuable privileges as being released honorably by the Pope from the Franciscan order, being permitted to read prohibited books, and being allowed to absolve the sin of "peccatum complicitis," a privilege seldom accorded even to bishops. He said, "I have not any personal complaint against the Roman Church. I left her as I left the Franciscan order, not because I was punished or expelled, but because in accordance with the dictates of my conscience I wished so to do. More than that, I love Roman Catholics, many of whom are still my best friends. I have two brothers

who are Catholic priests, I have sisters who are nuns, my good mother is still a Roman Catholic. I hope and pray now that some day the great Christian fraternity between the Catholics and Protestants will be accomplished, when Catholics and Protestants will see that they are brothers in Christ. I feel sure that when the American Catholic Church is freed from foreign powers, that union will be accomplished here in America. I will strive for it to the best of my ability."

In giving his reasons for changing, Dr. Orts said: "As a Roman theologian I was constrained to believe that neither the Greek Schismatics nor the Protestants can be saved, that even among Roman Catholics only the few who fulfill the numerous commandments of the Church are saved.

As apostolic missionary and confessor I realized that more than ninety per cent. of the Catholics do not fulfill many of the fundamental precepts of Romanism; for instance, less than four per cent. of the Spanish people go to confession, less than two per cent. of the French and no more than five per cent. of the Italians. I was puzzled, if so few people are saved, how to reconcile the great redemptive work of Christ with such poor and unimportant results. Were the contentions of Romanism true, would it not appear that Christ is less successful than Confucius, Mahomet and Moses? Would that not be to proclaim indirectly that the divine plan of salvation is a universal failure?"

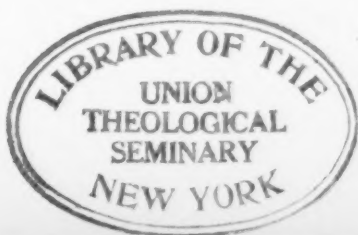
From individuals he passed to collectivities and nations. He compared Anglo-Saxon with Latin civilization. He asked very forcibly, "Who can deny that the Anglo-Saxon peoples are to-day in every respect more prosperous, civilized, honest and powerful than the Latins? Who can deny that when Italy was ruled by the Popes she was the most wicked and poorest nation in all the Christian world?"

He added very strikingly: "When Spain was the greatest nation upon the earth, when even in America her possessions were larger than the United States to-day, Spain was not Roman. She was then practically Protestant. Ferdinand the Catholic, the greatest king of the fifteenth century ordered the public execution of a papal delegate. Cisneros, the greatest Spanish politician of the fifteenth and sixteenth centuries, imprisoned one papal

delegate and exiled another, saying, 'Go back to your own country, we do not want your authority here.' Charles the Fifth imprisoned Clement VII in Rome and did not release him, Pope though he was, until he paid more than a million dollars as ransom. Then, I questioned," he continued, "why, if the Roman Catholic religion is the only true one, it was not better able to save individuals and to improve nations? If the Protestant religion is wrong, how has it been powerful to enlighten individuals and fully civilize nations? Can error be more efficient for good than truth? Then I began to suspect that there was something wrong with the Roman system since all that it touches and controls it ruins, and on the other hand there must be something good in Protestantism since it civilizes and makes happy and prosperous the individuals which it controls and makes powerful the nations in which it predominates. You see, therefore, why I began to doubt."

Dr. Orts continued: "I then began a new study of the Roman Catholic system. Taught by the best of its teachers, having friends among its highest dignitaries, everything was at hand for my study including the largest library in the world, that of the Vatican. My first point of investigation was for facts. I tried to find whether the papacy had divine authority. With great astonishment I learned that the present papacy had no basis in divine authority, that for three centuries the Pope at Rome was no more than a ruling elder of the Presbyterian Church. I then investigated what the popes had done. I was trying to find no fault with the Church, but reasons and authority. I found that Clemens Romanus wrote to the Corinthians not as a pope but as a common theologian. I found that in the earliest centuries the churches blamed the bishops of Rome, accused them and never obeyed them. I made careful investigation and found from the testimony of facts that during the first, second and third centuries auricular confession did not exist. To my amazement, I discovered that the Virgin Mary, to whom I had been deeply devoted and whom I had fully trusted, was not worshiped until the middle of the fourth century.

"Before finally coming to Protestantism I had to face and overcome certain difficulties. One of these was the greatness and goodness of many of the leaders among the Roman Catholics. I



thought a great deal of such men as Francis of Assisi, of Bos-suet, Melchior Cano, Newman, etc. But a more intimate investigation of their lives showed me that they were more Protestant than Roman Catholics. For example, the great founder of my order was at heart a Protestant. For, although, he never wrote against any Pope, he constantly fought against the Roman Catholic Church. The greatest theologians of France were condemned by the Pope. I found that the greatest theologians of Spain compared Rome to Babylon, the Pope to the anti-Christ. I found that the greatest people in the Catholic Church have ever been practically Protestants.

"Another difficulty I had to honestly meet and overcome before entering Protestantism was the differences between Protestant bodies. At first these differences held me back, but after a careful and unprejudicial examination I was convinced that the fundamental unity between the Protestant bodies is greater and more vital than that between the Roman Catholic orders. In other words, I found that the differences between, say, the Presbyterians and the Methodists or Episcopalians, are less than between the Jesuits and the Franciscans or Dominicans. I discovered with amazement that while the Romanists of all orders have an outward union through the Pope, the Protestants of all names have a more fundamental, vital and satisfying unity in Christ and the Bible.

"I fought hard against my convictions. I prayed and did acts of penance. I flayed and scourged myself. I was doing all kinds of penance, while at heart I was doing it against my reason. In the providence of God I met and became intimately associated with a consistent Protestant family. Then I realized what it was to be a Christian. I realized what you have heard Christ say through the Gospel this morning. I was born again. My soul was transformed and to my brothers who are Roman Catholics I say that I am happy. I do not deny I believe I am a sinner, but I believe in the forgiveness of sin. I feel that through Christ I am a child of God. I have been persecuted and traduced. I have no doubt that I will find many difficulties to overcome in my new path, but I hope and pray that I will overcome them."—"Christian Observer," Richmond, Va., July 20, 1910.

Many Roman Catholics Converted

In reporting the meetings being held in Dublin, Ireland, by Rev. B. A. Torrey, the "Christian Workers Magazine" for November says:

"From the very beginning a great many Roman Catholics were in attendance. Of the first fifty-four persons who professed to accept Christ, ten were Catholics. Many of these were very bright converts. Some were subjected to much persecution by their relatives and friends, but did not seem to be in the least shaken by it."

Everywhere Roman Catholics are losing faith in the teachings of their Church. There is no better missionary work in any country than the teaching of salvation for them and every human being directly and personally, that the priests have no power to forgive sins, and that there is only one Mediator between them and God, the Son Jesus Christ.

On sending his subscription to THE CONVERTED CATHOLIC a friend in Pennsylvania writes as follows:

"Before closing I wish to extend to you a very happy and prosperous New Year in Christ's Mission. I was once a Catholic, and when a boy I served at Mass and had started to go to school as a preparatory to studying for the priesthood; but God led me to America where after some years of playing in Sunday schools in West Chester, Pa., I was converted under our Pastor, the Rev. Arthur Simpson. I ask your prayers that God may use me for the bringing of many other Italians into the light. V. J. P."

The Rev. W. G. Pape, in an article entitled "Christless Christendom," in the "South American Review," December, 1911, says, speaking of South America:

In spite of every attempt of the Roman Catholic Church to produce a revival it has failed and the unanimous testimony of those who live there and observe it declares that in South America such a revival is an impossibility. The civil marriage and civil register, the growing student classes which are strongly anti-clerical—all declare the doom of Romanism. The current is setting towards something wider and truer than Rome can give.

A Paulist's Letters to Pope Pius X

Just before his death the Rev. James A. O'Connor began a Letter to Cardinal Gibbons, calling his attention to the book "Letters to Pope Pius X," by a Modernist, the following being what he had written:

As you know, Cardinal, I have not had as much respect for the Paulist Fathers as I could wish. It is very absurd for those priests to try to make Papists of Protestants in their "Missions to Non-Catholics," when all who are intimately acquainted with them know that they really have no faith in the distinctive doctrines of the Roman Church. Again and again have I said that they ought to come out of that Babylon and be true to their convictions. The great difficulty is that they would not know how to get along after coming out. But God would take care of them.

A friend writes: "It is probable that many of the Paulist Fathers will give up their work and seek admission into Protestant churches. They cannot continue the game of pretending to convert Protestants to Popery, when, according to their own confession, they are only trying to keep their own Catholic people in line and bring back into the Papal fold those of them who have found the liberty of the children of God like other Protestants."

I thank the Lord that some of the Paulists are not only leaving the Roman Church, like so many other priests, but are taking a noble stand for pure Christianity while denouncing the evils of the corrupt and decaying Roman Church. You have surely read the "Letters to His Holiness, Pope Pius X," and if not I will gladly send a copy for your perusal.

Converted Catholics Condemned

In an address in Christ's Mission, the late Rev. James A. O'Connor only a short time before his death said, "that he wished to live long enough to see a converted Catholic elected Mayor of New York City, and that in the election of Mayor Gaynor his wish had been realized."

Judge Gaynor is the first converted Catholic to be elected Mayor of New York, in spite of the thunders of the Roman Catholic Church. Here is part of the sermon of the Rev. William F. Dougherty, rector of the Roman Catholic Church of St. Athanasius, Fox and Tiffany streets, this city, the Sunday before election:

There is one candidate who seeks votes who is utterly unworthy. I have a letter written by Brother Jerome, of Manhattan College, in which he says that this man was for several years a teaching brother in the Order of the Christian Brothers. This man has denied his God. He has turned traitor. He has violated the sacred marriage tie by a divorce, and is an atheist.

I am a Democrat, and on Tuesday I will vote the Democratic ticket, but I will cut off the head of the ticket. This is the sort of man a big political organization of this city presents to us and asks us to vote for. This is the character of the man they want us to put in office, to rule us and make laws for us. Let us, I say, not be carried away by feeling, but rather exercise our confidence.

That this candidate was a man not acceptable to us Catholics was known some time ago. I am assured that before the nomination was made Archbishop Farley asked those in power in that man's party not to name him for office, because he was offensive to Catholics. Those of our faith are now to meet a crisis, and they should meet it in the only way possible.

But in the face of all this Mayor Gaynor was elected; many Roman Catholics casting their votes for him, notwithstanding Father Dougherty's condemning words.

The "Western Watchman," edited and published by Rev. D. S. Phelan, of St. Louis, in its issue of October 14, 1909, says:

Protestants think that it is possible for an honest man to change his religion. Catholics believe so also, provided the change is from one Protestant sect to another, or from a Protestant sect to the Catholic Church. But Catholics not only believe, but know, with a knowledge as firm as the rock of Gibraltar, that the man who apostatizes from the Catholic Church is an unmitigated scoundrel, a renegade to every honest and honorable principle.

People may call that bigotry. It matters not what it is called; there is not a Catholic in the world who would not prefer to see his mother or sister dead than turned Protestant. Speaking for ourselves, we would rather see a relation of ours hanged

than a renegade from his religion. Many a decent man has been hanged. Many a culprit died a holy death on the scaffold. But a Catholic apostate, if he dies in his apostacy, is damned as sure as Dives or Judas was damned.

Say that it is mixing religion and politics for a Catholic to vote against a man purely for an offense against the Catholic Church. As between a Catholic apostate and Beelzebub, give us Beelzebub every time for any office or employment.

From Darkness to Light

I knew not what to believe,
I had turned my back on my Lord,
Through priest and forms I sought to weave
Faith—by uncertain cord.

I was seeking to know the Truth,
To come to the knowledge of God,
To return to the faith of my youth,
And to rest on His precious Word.

Through doubt and darkness and fear
Heaven's light seemed to me obscured;
No joyful sounds did I hear,
No voice of sweetness allured.

Then I prayed, and the darkness fled,
And my heart seemed all aglow,
For Christ and the Spirit led,
To heavenly joys below.

The Pearl of Great Price I have found,
And what does this mean to me?
Sweet peace and joy, unalloyed,
Throughout all Eternity!

Oh! what shall I render to Him,
For His wonderful love to me?
My talents, my riches, my all, I bring,
Dear Lord, to the altar for Thee!

(MRS.) AUGUSTA M. CHANCE.

December, 1911.

The Patriot Church of Italy

While the Vatican has been sulking over Italy's jubilee, the little Waldensian churches have rejoiced in the nation's greatness, unification and freedom, says the "Record of Christian Work," January, 1912. One evening last summer the Waldensians in Rome were holding their usual religious meeting when they were surprised to hear cheering and shouting on the pavement outside. A group of students were calling out, "Viva la Chiesa Valdese" ("Long live the Waldensian Church"). It seems they had caught sight of the patriotic decorations, the flags and the greenery on the church façade, with the lofty motto: "Its heart beating with love uniting religion and justice, the Waldensian Church, enemy of all tyrannies, joyously salutes the saviours of Italy." Nothing would do but they must improvise a demonstration in honor of this loyal little church. A student orator hung to the railings, waved the Waldensian flag and spoke of Mazzini, Giordano Bruno and other Italian apostles of religious liberty and religious idealism. Not only this. They carried the flag from the Waldensian Church to the Austrian embassy as a significant suggestion of what attitude a church should take in a nation's life. In the Waldensian temple itself a speaker described the three Italys—that of paganism and the martyrs; that of the Middle Ages and an adulterate Christianity; that of to-day, free Italy, whose founders could say as Mazzini said: "I love Jesus as the Man who more than all others loved humanity;" or as Di Cavour: "The religious sentiment of humanity can express itself only in the large form of Christian faith."

From New Jersey:—Your work is a valuable one, and should not be hindered by the carelessness of subscribers. M. T. F.

From Philadelphia:—Will you kindly renew my subscription to THE CONVERTED CATHOLIC, and also send me two extra copies for next year to help along a little with the work of your valuable Magazine. You have my sincerest and heartfelt wishes and prayers for the continued success of the work, and may God bless all your efforts. E. A. H.

VIOLATION OF THE CONFESSIONAL

BY REV. JAMES A. O'CONNOR

THIS is in reality one of the most serious offences that can possibly be committed by any priest or bishop, and is universally recognized as such by all classes of people of all religions or no religion at all. If the ethics governing the professions of medicine and law in this matter are rightly held to be so rigidly binding, how much more so should they be regarded by those who have to do with the welfare of the soul, and in those in high places in the Church that claims to be the only true Church of Christ?

And yet the violation of the confessional is something that happens every day in cases where the interests of the Roman Church are concerned. This was brought home to me even when I was only a young priest. I once confessed to an older priest, who revealed what I had told him on that occasion. I was very angry, and told him that if I pressed the matter against him he would be excommunicated, and he probably would have been. The books of theology, however, are full of cases in which this offence against common morals is justified.

In many instances it has resulted in the loss of virtue on the part of women. I have known two cases myself. A girl in Paterson, N. J., appealed to me saying that she had been betrayed by a priest as a result of what she had told him in confession. I wrote to her that unless he married her I would have him put in jail in twenty-four hours. He did so, and left the Church.

The other case was of a lady living up the State. I told her that unless the priest married her within a month I would publish his name. He asked to be removed from his parish, and his wish was granted. The lady wrote me again, and I told her to follow the priest up and demand an acknowledgment of her wifehood by him. She did so, but was met at the door of his house by his sister, who refused to admit her. In three weeks that priest was dead.

The matter above referred to was the occasion of the only

difference I ever had with my bishop, because I would not report upon the doings of my brother priests. He asked me why I would not tell him these things. I replied, "If, when you ordained me you had told me that you would want me to act the part of spy, I would have refused ordination." He then said that I was a "bad" priest. I could not stand that, and told him that I was as good a man as he was. He then said he did not mean that I was a bad man, but that I had not the proper ecclesiastical spirit, and he added, "It doesn't matter much, because I am sure to hear anyway." And he did.

This was one of the things that disgusted me with that Church while I was still a priest in it. And this religious spying, and reporting, goes on all the time. There is not a family or a business house in New York City that has Roman Catholic employees concerning which information is not continually sent to Archbishop Farley on matters that may affect the welfare of the Church. If there are exceptions in individual cases it is only because the confessor does not ask the necessary questions. If he does ask questions of that kind the penitent is compelled to answer them upon pain of being refused absolution.

Secular priests like to go to the holy father to make confession rather than their brother priests, because they regard them as somewhat holier, and also as being less likely to take advantage of knowledge obtained in that way. I used to go to the Jesuits because I thought them the wisest. When I was a young priest on one occasion, at eleven o'clock at night, after I had been hearing confessions for several hours, a woman came to me and in her confession said that she had poisoned her husband twenty years before, obtaining thereby \$20,000. I told her that she must make restitution of that money, and she replied that she had spent it all. I then told her I would put her back for a week's time, and then make a general confession, and if she was truly repentant I would give her absolution. When I asked my Jesuit Confessor what I ought to do, he said, "What can you do? The thing can't be helped now, anyway." I may add that that woman never came back.

I have the "Life of Cardinal Manning," by Purcell, before

me, and also several Latin books which treat of the seal of the confessional, and the circumstances under which it may be violated for the good of the Church.

When Manning went to Rome to attend the Vatican Council of 1870, he and all the other cardinals took a solemn oath not to reveal any of the proceedings that took place; yet Purcell tells us that every Saturday Manning used to go outside of Rome and confer with Lord Odo Russell, who was a kind of pseudo-diplomatic agent of the British Government, and learn, in return for information he gave, the views of the British Government. Manning declared that he had a dispensation from the Pope to perform this breach of the oath of silence. Lord Russell was not a Roman Catholic himself, but was a type of the sort of Protestant that the Roman Church, from the Pope down, prefers to use as a tool to its own people, who are, in many instances, not so easily trained.

As to dispensations, there is no crime under the sun for which a dispensation cannot be obtained if you furnish the money. Some years ago a California man married his niece on a steamer that took the wedding party out to sea beyond the three-mile limit, and he said that it cost him \$50,000.

Inside the Church bishops and priests continually talk among themselves of the things they learn in the confessional. In my first year as a priest when, in answer to a question, I told another priest the name of the priest to whom I had confessed. He asked, "Did he confess to you?" I said "No!" "Well," he said, "then you were a great fool to trust him."

God has a remedy for all the evils of this world—the living Christ and His Gospel. The power of God in Christ can transform all things. Unfortunately the Catholic people, fast in the grip of that terrible system, know of no way of escape.

The work of the Reformation of the Sixteenth Century is more needed now than it was then, for the evil work of the Roman hierarchy is more insidious and more dangerous to the liberties of the American people than were the flagrant abuses that prevailed in the days of Luther and the other great heroes of the Protestant Reformation.

ARE ROMAN CATHOLICS FREE?

FORMER ROMAN CATHOLIC PRIEST SAYS NO

AUGUSTINE BAUMANN, formerly Father Augustine, of the Passionist Monastery, West Hoboken, N. J., discusses the question of alleged Roman Catholic freedom, and shows from the Pope's own encyclical that there is no such thing known in Romanism as freedom. The study of the facts is commended to our readers, says the "Australian Sentinel," October 31, 1911. We regret that we cannot find space for the whole of the article, but give its chief paragraphs. The argument is based upon the infallible condemnation by the Pope of the Sillonists, "the only democratic and Catholic organization ever attempted in France." The brief which contained the papal shot is only about twelve months old, so is recent enough in all conscience.

WHY CONDEMNED

The Pope issued an encyclical to the French bishops last August to condemn the Sillon. He began by saying that he had hesitated so long before making a public declaration on account of the courageous Catholic youth enrolled under the banners of the Sillon, and also on account of its leaders, in whom he recognized great "elevation of soul and men superior to all vulgar passions and animated with a noble enthusiasm." The Pope also deigned to acknowledge that the object of the members of the Sillon was good in their efforts to make their religious convictions respected before a hostile audience, and to meet their opponents in public debate. "But," he added, "this is only its good side, and the Holy See and the bishops could not help encouraging it as long as its true tendency was not revealed."

The Papal encyclical slowly approached what it calls the true tendency of the movement. The Pope declared:

It must be said, venerable brethren, that our hopes have been in a great measure deceived. The day came when the Sillon gave proof to the clear-sighted of disquieting tendencies. The Sillon was going astray. How could it be otherwise? Its founders, young, enthusiastic, full of confidence in themselves, were not sufficiently armed with historical science, sound philos-

THE CONVERTED CATHOLIC

ophy, and strong theology to affront without peril the difficult social problems towards which they were led by their activity and their heart, nor sufficiently guarded against the dangerous infiltrations of the doctrines of liberalism and Protestantism.

NO POLITICAL FREEDOM

The first point which the Pope picked out as erroneous was the assumption of the Sillonists that in policies they were free. This ought to be interesting to American Catholics, to whom their bishops and priests declare from the altar that they can think as they like in politics. American Catholics may be free in politics for the moment, because it suits the Roman hierarchy not to interfere with it at present in view of the Peter's Pence; but French Catholics are not free. The Pope declared that, in politics, as well as in everything else, the Sillonists were bound to obey their bishops. His words are:

"Even if their doctrines had been exempt from error, it would nevertheless have been a grave fault of discipline to ignore obstinately the direction of those who have received the mission from heaven to guide individuals and society in the way of truth and righteousness." The Pope then goes on to accuse the Sillonists of preaching the equality of all classes. "No," he exclaims, "there can be no equality. We must proclaim it energetically in these times of social and intellectual anarchy. They call a democracy a political and social organization founded on the two-fold basis of liberty and equality to which fraternity will soon be added."

Thus the Pope has at last let out the true doctrine of the Church. Liberty is not in its doctrine; equality is not in its doctrine; and fraternity is not in it either.

THE DOCTRINE OF PUBLIC AUTHORITY

The Pope will not allow democracy at all in its true sense to Roman Catholics. It is opposed to Roman Catholic tradition. The encyclical says: "The Sillon attributes primordially all public authority to the people from whom it is derived by the Governments, but in such a manner that the origin of authority continues to reside in the people. This doctrine is contrary to the traditional doctrine of the Church, and has been condemned formally by Leo XIII."

THE LESSON FOR AUSTRALIA

The lesson is one that ought to be studied and brought home to American Catholics, who are too confiding in the words of their priests. The support of the American Constitution and Republican form of government given by the Roman Catholic hierarchy is only a hypocritical, insincere support, and it is so with all our American institutions, which they tolerate only because they are not yet in the majority which they hope to be.

It is also a lesson to American Protestants, who are often deceived, as well as Catholics, by the honeyed assertions of the Roman Catholic clergy. Liberty, equality, fraternity are not inscribed on the Roman banner, nor are truth, honesty or justice. Just as you are not to read any Bible but the one blessed by the Pope, so you are not to obey anyone but a "King" anointed by him. Your Republicanism is merely tolerated at present, because you are still considered an infant under age and easily managed, but the Roman Catholic Church hates and abominates it.

Rome's Way of Doing

Professor Francis Squire Potter, of the University of Minnesota, in a recent address before the Illinois Federation of Woman's Clubs in Galesburg, Ill., on "Conservation of Moral and Spiritual Forces," said that the Bible should be in every school, either as a required or an elective study. One of his most striking sentences was: "Taking the Bible out of the schools is the greatest literary calamity that has ever happened to the state or country."

Many Protestants united in their efforts to exclude the Bible from the common schools on the ground that the Church and the State should be kept separate and the Roman hierarchy co-operated with these Protestants in excluding the Bible from public schools because they favored only such schools as should be dominated by the Roman Church. But after exerting all its energy to keep the Bible out of the public schools, the Roman system denounces them as "Godless," and for that very reason, among others not so publicly avowed, takes the next step and demands that the State shall make appropriations to support the parochial schools of the Roman Catholic Church.

The Orientalism of Catholicism

The following passage from the pen of a writer who was brought up in the Roman Catholic Church is of special interest at this time in this country when the Protestantism of the American people stands silent and apparently indifferent before the successful aggressions on our fundamental institutions by the Pope's hierarchy. The prediction near the close of this book on "Confessions of a Young Man" applies with as much force and truth to the United States as to Great Britain:

Two dominant notes in my character—an original hatred of my native country, and a brutal loathing of the religion in which I was brought up. My native country is disagreeable to me in every feature, and I cannot think of my native place without a sensation akin to nausea. These feelings are inherent and inveterate in me. I am instinctively averse to my own countrymen; they are at once remote and repulsive; but with Frenchmen I am conscious of a sense of nearness; I am with them in their ideas and aspirations, and when I am in their society I experience a keen and penetrating sense of intimacy. Can this be explained by atavism? Was there a French man or woman in my family some half-dozen generations ago? I have never inquired. The English I love, and with a love that is foolish—mad, limitless; I love them better than the French, but I do not feel so near to them. Dear, sweet Protestant England, the red tiles of the farmhouses, the elms, the great hedgerows, and all the rich fields adorned with spreading trees, and the weald and the wold, the very words are passionately beautiful . . . southern England (not the north—there is something Celtic in the north) with its quiet, steadfast faces;—a smock frock is to me one of the most delightful things in the world; it is so absolutely English. The villages clustered round the greens, the spires of the churches pointing between the elm-trees. These things are congenial to me; and this is Protestantism. England is Protestantism, Protestantism is England. Protestantism is strong, clean, and westernly, Catholicism is eunuch-like, dirty, and Oriental. . . . Yes, Oriental; there is something even Chinese about it. What made England great was Protestantism, and when she ceases to be Protestant she will fall. . . . Look at the nations that have clung to Catholicism, starving moonlighters and starving brigands. The Protestant flag floats on every ocean breeze, the Catholic banner hangs limp in the incense silence of the Vatican. Let us be Protestant, and revere Cromwell.

PRESIDENT TAFT ATTENDS MASS

ONE of the readers of THE CONVERTED CATHOLIC sent a personal letter to President Taft relative to his attending Mass in a Roman Catholic Church on Thanksgiving Day, and the letter is so good that we print it in its entirety:

To His Excellency, the President, Executive Mansion, Washington, D. C.:

Mr. President:—A sense of duty impells me to address you on two points of general interest and importance.

The first of these relates to your attendance, as reported in the newspapers, at the celebration of a "Pan-Anglican Thanksgiving Mass," accompanied by Mrs. Taft, members of the Cabinet, Justices of the Supreme Court and members of the diplomatic corps.

As an Englishman resident in this country I naturally take some interest in the political happenings here—enough, I trust, to warrant my giving a frank expression of opinion thereon. My impression hitherto has been that it was the usual practice for the President, in observing special occasions of public worship, to attend some church of his own denomination, whatever that might be. That impression appears to be borne out by the wording of your Thanksgiving Proclamation, in which you exhort citizens to repair to their "accustomed places of worship" for the due observance of the day. It is hardly necessary to remark that "example is better than precept." This would appear to be a very proper and commendable usage, suggesting the entire personal freedom of the Executive in religious matters, and a departure from which, by his preference of another denomination, is calculated to give rise to jealousy, and evil surmisings, if not to serious doubt as to his possession of sincere religious convictions of any kind.

Not being "native here and to the manner born," I have thought it better to take the opinion of a number of my friends who enjoy that privilege. These almost without exception have been very outspoken and emphatic in their condemnation of your action in this matter. Among their number are several veterans of the Civil War; one of whom, a well-

known lawyer, characterized your act as a national disgrace and humiliation; another said it was "rotten," and would insure your defeat if again nominated for the Presidency, etc.

Speaking for myself, I would say: First, that attendance at the Roman Catholic Mass as an act of worship would be to me a distinct act of idolatry, inasmuch as the central feature of the rite is adoration of "the host" or wafer bread. Secondly, considering that the Church of Rome claims to be "the one and only true Church of God," I should feel that in attending such a service I was surrendering my independence and self-respect, and virtually yielding priority to an arrogant, exclusive and persecuting system of religion. Nor would I have the satisfaction of even Naaman, the Syrian, to whom the Prophet Elisha granted exemption when he "bowed down in the house of Rimmon," on the ground that Naaman was in a position of isolation in an idolatrous heathen court, since neither you nor I, Mr. President, are subject to any such dominating influence.

The question which forces itself upon the mind in this connection is, what motive or consideration could have induced a man in your position to adopt such a course? The common interpretation put upon your action appears to be that it has been prompted by purely political considerations. If so, I think that the event will show that even on this low ground you have made a great mistake. Rest assured that the faith of the average Protestant is much less of a negation than you as a Unitarian probably realize, and that whatever his assumed apathy and indifference on religious questions as compared with the devotion to their Church and subservience to the hierarchy of the Roman Catholic section of the Electorate may be, there is still enough of the positive element in the faith of an ordinary Methodist, Baptist, Presbyterian, Lutheran, etc., to cause him to remember and rebuke, as he best may, such an unwarranted slur and affront as has just been inflicted by you upon the Protestant sentiment of the country.

The other matter to which I would call your attention refers to a statement contained in a speech made by you on the occa-

sion of Cardinal Gibbons' jubilee celebration in Baltimore. You are there credited with saying that "with pardonable pride Cardinal Gibbons points to the fact that Maryland, under Catholic control, was among the first to give complete religious toleration." This declaration appears to have been based upon an act passed by the General Assembly of Maryland in the year 1649, which, as quoted by the Cardinal, reads as follows:

"Whereas the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practised, and the better to preserve mutual love and unity amongst the inhabitants, no person whatsoever within this province, professing to believe in Jesus Christ, shall from henceforth be anyways troubled or molested for his or her religion, nor in the free exercise thereof, nor anyway compelled to the belief or exercise of any other religion against his or her consent."

Cardinal Gibbons' quotation ends here, and it will scarcely be denied that if this were the sum total of the act its passage meant a great concession to the principle of religious liberty, although by implication those not making any profession of Christian faith were excluded from the protection guaranteed by it, and might even be the subjects of persecution. There is a very important additional clause in this "Act of Toleration," however, which Gibbons saw fit to suppress, and which might be supposed from your point of view, Mr. President, to change its color from purest white to deepest black. That clause reads as follows: "Any person or persons whatsoever that shall deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity—the Father, Son and Holy Ghost—or the Godhead of any of the three persons of the Holy Trinity, or the unity of the Godhead . . . shall be punished with death, and confiscation or forfeiture of all his or her land and goods to the Lord Proprietor and his heirs." What particular mode of exit from life's stage would have been prescribed for members of your own denomination under this act does not appear, but from the established practise of the Church of Rome in those days it would probably have been death by fire, preceded, it may be, by some one or more forms

of torture, of which she was the prolific inventor. I am not prepared to affirm that the faith of a Unitarian never stood the test of fire, though unable to recall any case of martyrdom to that form of belief. Am free to admit, however, that Unitarianism always impressed me as being a cold, dead sort of thing; nor have I the slightest doubt that some of your Roman Catholic fellow-citizens—especially those of the clerical order—would tell you even now, if they honestly spoke their minds, that a little warming up of the kind just referred to would be beneficial rather than otherwise.

May not the hope be indulged that due consideration of the facts thus briefly laid before you will result in some abatement of your zeal and admiration for this spurious counterfeit of Christianity? I am quite sure that there is not an honest, patriotic citizen of the United States living who would be other than gratified to know that such is indeed the case.

In conclusion, let me remind you of the closing lines of Cowper's poem on the "Progress of Error:"

"Thus men go wrong with an ingenious skill,
Bend the straight rule to their own crooked will,
And with a clear and shining lamp supplied,
First put it out then take it for a guide:
Halting on crutches of unequal size,
One leg by truth supported, one by lies,
They sidle to the goal with awkward pace,
Secure of nothing but to lose the race.
Faults in the life breed errors in the brain,
And these reciprocally those again;
The mind and conduct mutually imprint
And stamp their image in each other's mint;
Each sire and dam of an infernal race,
Begetting and conceiving all that's base.
None sends his arrow to the mark in view
Whose hand is feeble or his aim untrue;
For though ere yet the shaft is on the wing,
Or when it first forsakes the elastic string,
It err but little from the intended line,
It falls at last far wide of his design.

So he who seeks a mansion in the sky
Must watch his purpose with a steadfast eye;
That prize belongs to none but the *sincere*,
The least obliquity is fatal here.

Hear the just law—the judgment of the skies!
He who hates truth shall be the dupe of lies;
And he who will be cheated to the last,
Delusion strong as Hell shall bind him fast.
But if the wanderer his mistake discern,
Judge his own ways and sigh for a return,
Bewilder'd once must he bewail his loss
Forever and forever? No—the Cross!
There and there only (though the Deist rave,
And Atheist, if Earth bear so base a slave);
There and there only is the power to save.
There no delusive hope invites despair;
No mockery meets you, no deception there.
The spells and charms that blinded you before
All vanish there and fascinate no more.
I am no preacher, let this hint suffice—
The Cross once seen is death to every vice;
Else He that hung there suffer'd all his pain,
Bled, groan'd and agoniz'd and died in vain."

I am, with due respect,

C. WHITLEY MULLIN.

Rome in Politics

Protestants are not infrequently charged with bigotry, particularly when they refuse to vote for Roman Catholics who may be running for office in the municipality or State, says the Philadelphia "Episcopal Recorder," December 7, 1911. If the Roman Catholic Church were a church alone, there might be some ground for the criticism, but in addition to being a church, the Roman Catholic hierarchy is the greatest and most wealthy political machine in the world—a political organization that knows no frontiers, but takes the whole world for its field of operation. Though beaten back in the old world, it has by no

means surrendered its purpose to become some day, somehow, the mistress of the world. "The Catholic World," of New York, not long since, in the most unabashed way, acquainted us with this purpose in the following paragraph: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed." This paragraph speaks for itself. We have long held that the position of Protestants in this matter is perfectly consistent. We fail, ourselves, to see how a man can hold a double allegiance—one to his country and another to an ecclesiastical political machine whose headquarters are on the banks of the Tiber, and whose statesmanship is largely dictated by a hot-headed and reactionary Spaniard.

On renewing his subscription one of our subscribers writes as follows from Indiana:

"If I were able I would do more for your cause. It is a noble one. It will soon be a live one. I am sorry to see some of the leading men of our day truckling to the Roman Catholic Church. President Taft, a Unitarian, attending mass for voters is about like a peafowl making friends with an old hog at feeding time. Protestantism has ceased to protest. Scarcely any Protestant church teaches and practice the principles of liberty in their church government. Hence their members make no uplift in liberty, and do not know what to teach or what stand to take against Rome. American churches seem to be in danger of a religion without the Holy Spirit; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God; heaven without hell. Some of our Protestant bishops would hate as badly to be elected for but two terms, or eight years, and then out like our Presidents, as would the Pope if he had to submit to such rules of liberty. Monarchy is an old settler. It came through heathenism.

(REV.) J. D."

THE AGGRESSIVE SPIRIT OF ROMANISM

NO one who pays any attention to the doings of the Roman Catholic clergy in the United States, says the "Christian Nation," November 22, 1911, can fail to notice the aggressive spirit which they have shown during the last few years. The Roman Catholic Church has long been a political power in this country, but it was at the last presidential election that it may be said to have come out into the open, and there is good reason to believe that its action went far to decide the result. Mr. Taft himself had done much to please the Roman clergy, and in this he but followed the policy of the two Presidents who preceded him. The great Roman Catholic vote, or at least that part of it that is subject to the priesthood, came over to the Republican candidate and more than made up to him all that he had lost from other causes. Like the liquor power, the priests have the power to make or unmake Presidents, and he who expects to win must make terms with them.

This condition of affairs will account for the attendance of the President and other chief officers of the Government upon the jubilee of Cardinal Gibbons, the fiftieth anniversary of his entrance into the priesthood, celebrated in the armory at Baltimore on the thirtieth of June. Mr. Taft led the way and was followed by others, including Speaker Clark, in eulogizing the Cardinal and the Catholic Church and in telling what a blessing they were and had been to the country. These men did not kneel and kiss the Cardinal's toe, but they did everything but that, and indicated plainly their desire to please the representative of the Pope by any act within their power.

This may be regarded as so much smoke, but it is not smoke without a good warm fire behind it. Mr. Taft has made a Roman Catholic the Chief Justice of the United States and he is the second Romanist now sitting upon the bench. Once before Rome had the Chief Justice in the person of Roger B. Taney, and what Taney did for the slave-holders in the Dred Scott decision, Edward B. White bids fair to do for the trusts. This appointment is the most prominent of many in which the President has shown his readiness to recognize the Roman

Church. The departments at Washington swarm with Roman Catholics; and an active and powerful lobby is employed securing more appointments and in maintaining those that are already secured.

And official positions are not the only aim of the priesthood; she aims to control the policy of this country. Recently Cardinal Gibbons came out in a sermon against the initiative, referendum and the recall, using all the power of his official position to discredit these measures to put political power into the hands of the people, and Archbishop Ireland is doing the same thing from the platform. It is natural that Rome should oppose these measures, for she has always taken the position that the common people were to be governed by those above them. Rome, like the trusts, feels that it is easier to manipulate the politicians than the people, therefore a movement to put power directly in the hands of the people is not to her mind. There is reason now to expect that the emancipation of the country from the control of the politicians will meet the solid opposition of the priests.

It is evidence of the Pope's love for America and his hope of control here that he is likely to give us two more Cardinals, [three new Cardinals have recently been appointed, one being an Italian], and not at all unlike his policy that one of these is to be an Italian, sent over in 1902 as his apostolic delegate. The manner in which the daily papers mention this and the general expression of awe and reverence in which papers, which manifest no reverence for anything else, recount the doings of the Roman Catholic clergy speak eloquently of the power which that Church wields in the sphere where the political journal lives. No other religious body, if we except the Mormons and the Jews, has such political solidarity as the Roman Catholics, and no other receives such deference. All three of these, together with the liquor power, in the North at least, are ranged under the banner of the trusts and the battle against them and the people is now on. Then the party opposing them is bidding for the same support and the priests are awaiting to see who will bid the most.

Roman Catholic Items

The latest reminder of the intimate connection of Roman Catholics with the assassination of Abraham Lincoln is a press despatch from Wellsburg, W. Va., saying:

William Robert Chaney, nephew of Mrs. Mary Surratt, one of the conspirators hanged for her connection with the assassination of President Lincoln, has been found guilty here of first degree murder. Chaney was tried for the murder of his friend, Charles Sherwood, in the hut where they had lived near here for a number of years.

A press despatch from St. Louis, a few weeks ago, said:

Huntington Smith, one of the richest bachelors of St. Louis, has agreed to leave the Roman Catholic Church by giving his consent that Bishop Daniels Tuttle, of the Missouri Protestant Episcopal diocese, perform the ceremony to-morrow.

Mr. Smith had intended that Archbishop Glennon should perform the ceremony, but at the last moment Miss Lackland refused to sign the prenuptial agreement regarding the raising of children of the union in the faith of the Church of Rome.

It may be that the attention recently directed to the worthlessness—from a legal standpoint—of this declaration by Father Phelan's paper, "The Western Watchman," had something to do with the action of the bridegroom.

On Saturday, October 21, a solemn high requiem mass was celebrated in St. Patrick's Cathedral, this city, on the centenary of the birth of Abbé Franz Liszt, the great musical composer.

Monsignor Lavelle, in addressing the congregation, said: "You have come to honor the 100th anniversary of his birth, and it is inspiring that you should have chosen to honor it by prayers for his soul. We do not know how long purgatory lasts, but it is a wise practice to offer prayers for longer than the twenty-five years that have elapsed since his death."

The American Federation of Catholic Societies has resolved to try to oust from public libraries the new edition of the Encyclopedia Britannica for its alleged unfairness to religion, says "The Young Lutheran." One of the quotations which these Roman Catholic critics select from the work to point the complaint runs

thus: "The picture of apostolic Christianity found in the New Testament offered, indeed, a glaring contrast to the papal system of the later middle ages." The church of Rome is very sensitive about history. The man who originated the idea of exclusion referred to above should read, for example, the life of Pope Alexander VI. Too much objection to men telling the truth does not look well, particularly when urged by a church so historically vulnerable.

Once there was a vacancy in the rectorship of one of the large churches in New York City, several clergymen were talked about for the position. Two prominent women who were members of the church called upon Archbishop Corrigan and urged the selection of one of their clerical friends. As they were leaving, one woman said to the other:

"When you get home, pray that the Holy Ghost may give the archbishop the grace to appoint the right man."

Like a flash, the archbishop turned around and said, in icy tones:

"While you are at it, ask the Holy Ghost to give women the grace to attend to their own business."—"Harper's Weekly."

This anecdote is chiefly of interest as showing the real attitude of the Roman hierarchy towards the women of their Church, who presumably supply most of the money and the energy for carrying on ecclesiastic enterprises. "Pay your money, do what you are told and ask no questions," is the real attitude of the hierarchy towards the laity.

A dispatch from Springfield, Ill., to the daily press of this city, December 28, 1911, says:

"The Illinois State Teachers' Association, in session here, is opposed to the Supreme Court ruling that Bible reading, religious instruction and hymn singing are unconstitutional in the public schools, and to-day adopted a resolution urging that a contest case be carried to the Supreme Court for another decision."

At Bayonne, France, it is told that the Abbé of Argeles was fined \$40 and costs for forbidding Catholic school children to use certain interdicted text-books, under pain of refusing the sacrament to the parents and the first communion to the children.

From California:—I do wish I had the money to place your Magazine in every Y. M. C. A. and evangelical preacher's study. Cannot we get up a fund to put the Magazine in the hands of every minister and mail a copy to every priest in the country? While holding special evangelistic meetings in a mountain town of California last month I met the parish priest one day, and he asked me how I could know what sins to forgive, and I said, "All sin."—1st John, 1, 7. I told him that there was no need of anything but the Blood of Christ for the pardon of sin. I handed him a copy of THE CONVERTED CATHOLIC, with the request that he carefully read it. I met him again, and he received a second copy of the Magazine. He is an Italian priest. I am praying for his conversion.

A. C. S.

[No better missionary work can be done by our friends than to have THE CONVERTED CATHOLIC sent to the pastors of their churches for this year, and to the Roman Catholic priests and people with whom they are acquainted.]

From Iowa:—THE CONVERTED CATHOLIC is getting better all the time, and it is the only periodical that I read from cover to cover. Your method of dealing with the Roman question is both fair and courteous, and yet your objections cannot be met by any Roman Catholic dignitary in the country. Is it not somewhat singular that the Italians from under the very shadow of the Vatican are more accessible to the Gospel than the people of any other nationality. Roman oppression has left some very unpleasant memories in the Italian mind. May God bless you in the great work you are doing in saving men from the evil influence of the greatest anti-Christian system the world has ever known.

(Rev.) S. McC.

From South America:—Among the literature for the past year I have received nothing more interesting than THE CONVERTED CATHOLIC, and have read every page of it from its first arrival. It has inspired me in the battle here against Roman Catholic superstition. How we wish it was published in Spanish. You do not exaggerate when you say that the intelligent part of South America is fast going into infidelity, a large part of it is even now without any religion.

J. B.

Premiums for New Subscribers

For one new subscriber to THE CONVERTED CATHOLIC we will send your choice of the following books: "Priests and People in Ireland," "McCarthy; "Geraldine de Lisle"; "The Double Doctrine of the Church of Rome," Baroness von Zedwitz; "The Waldenses"; "Escaped Nun," M. M. Moulton; "Aimee's Marriage"; "Martyrdom of Ferrer" (cloth), Joseph McCabe; "The Catacombs of Rome," Benjamin Scott; "Wittenberg and the Reformation."

For two new subscribers one of the following: "Papal Merchandise," Ernest Phillips; "Protestant Treasury," A. Le Lievre; "The Romance of Protestantism," D. Alcock.

For three new subscribers one of the following: "The Assassination of Lincoln"; "The Primitive Church and the Primacy of Rome," Giorgio Bartoli; "Letters to Pope Pius X" or "The Priest," by a Modernist; "Life of Chaplain McCabe," Bishop F. M. Bristol.

For four new subscribers: "Spain from Within," Rafael Shaw; "Fifty Years in the Church of Rome" or "Forty Years in the Church of Christ," Father Chiniquy; "Papal Conquest" or the "Roman Catholic Church in Italy," Alexander Robertson.

The Rev. B. M. Charles, D.D., 5742 Vernon Ave., St. Louis, Mo., has written and published a booklet of 40 pages, with the title, "Thirty-two Reasons Why I am not a Roman Catholic," which we commend to our readers. The book is "dedicated to the American Roman Catholic who, although reared in the faith of the Roman Church, has never been taught the vital doctrines of the Bible, and has been discouraged from reading and interpreting the Bible for himself."

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